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THE COVER

In each of the issues of the MILLENNIAL STAR in 1953, a biographical sketch of one of the general authorities of the Church of Jesus Christ of Latter-day Saints will be presented. President David O. McKay stands at the head of the Church, and he is the first of the authorities we will present.

MILLENNIAL STAR STAFF

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AND . . . THERE WAS A TIME GRANTED UNTO MAN
TO REPENT, YEA, A PROBATIONARY TIME, A TIME TO
REPENT AND SERVE GOD . . .

ALMA 42:4

EDITORIAL

The Latter-Day Saint Home is a Kingdom of God

It seems to me that every man and woman who stands at the head of a Latter-day Saint family, or those who at some time hope to be in such a position, have ample opportunity to reflect in their minds about the enterprise they are engaged in. For those who have exploited such an occasion, the results are sobering and at the same time latent with joys and promises of rich rewards. We do not have to carry our thinking to the hazy horizon of view in order to see that the Latter-day Saint family is a small, neatly wrapped Kingdom of God. At least it has the promise of being such.

The family organisation is not a new one; indeed, it is written on the very first pages of human history. The primeval family of Adam represents the establishment of a social organisation that is as fundamental today as it was then. Many centuries have elapsed, but the pattern that the first parents made is none-the-less valuable for its antiquity. We can learn much about our own families from the study of the first family.

The primeval family represents the establishment of a Kingdom of God on the earth; our own families, in these modern times, represents no less a purpose. Adam was given the Priesthood to administrate the affairs of his family and the ordinances of the Gospel.

Can we interpret our present families in terms of that ancient one? I believe we can, and great rewards can be realised for the effort. Every Latter-day Saint man that stands at the head of his family is an Adam. He is the head of his family and his posterity, and through the powers of the Priesthood he can administrate the affairs of the family and officiate in the ordinances of the Gospel for their eternal welfare.

Adam and Eve, as parents of children, taught their children the blessings of the marriage bond. As parents and prospective parents in this day and age, we can feel certain that no one is in a better position to teach young people the proper attitudes and feelings toward marriage than are parents. This does not go to say that parents should be crammed full of encyclopaedic information about marriage and home life—that is not what young people need anyway—but they do need the force of a good marriage

between their parents to give them the best kind of perspective in their own marriages. The Kingdom of God in the home insures marriage and home life in its most meaningful and joyful relationship.

It is also the purpose here to point out the idea that the Priesthood in the home is as indispensable as is Priesthood in the Kingdom of Heaven. The family needs all the rights, privileges, and blessings that can come to them, and they cannot be obtained without first having the Priesthood in the home to officiate in the name of the Lord, for principles of righteousness are inseparably connected to the Priesthood and the powers of Heaven.

We need not suppose that the powers of the Priesthood belong exclusively to the male members of the kingdom in the home; a wife and her daughters, though they do not hold an office in the Priesthood, nevertheless are capable of taking part with their husbands, sons, and brothers, in the ordinances and administration of the Priesthood.

Family prayer is a function of the Priesthood, in which members of the entire family participate. The same is true of blessing of a newly-born baby, administration to the ill members of the family, the baptism of the young as they reach the age of accountability before the Lord, the administration of the sacrament when it is not possible for a family to assemble with the saints in a regularly-conducted sacrament meeting. The Priesthood is vital to the studies and activities of the family.

The family then, is a Kingdom of God administered by the Priesthood of God. What has been said here is just a beginning of the possibilities. I fear that Latter-day Saints do not often enough regard their families as a Kingdom of God such as did father Adam and mother Eve. We need not ever suppose that we can worship only in chapels and only exercise the powers of the Priesthood there. The powers of the Priesthood are for our use and welfare every day of our lives. We need not expect our children to understand the Gospel most perfectly unless it is brought to them every day in the Kingdom of God in the home. The Lord expects us, as He expected our first parents, to create and administrate our families as one of His kingdoms.

Elder Willis H. Brimhall

A BIOGRAPHICAL SKETCH OF

David O. McKay has been President of the Church of Jesus Christ of Latter-day Saints since April 9th, 1951. At that time he was "sustained" in this position by the membership of the Church assembled in the Tabernacle on Temple Square, in Salt Lake City. He succeeded George Albert Smith, who died April 4th, 1951. He is the ninth president in succession since Joseph Smith, founder and first prophet of the Church.

Prior to this, he served as Second Counsellor in the First Presidency since October 11th, 1934. He worked in this capacity under two presidents, Heber J. Grant and George Albert Smith, and has been responsible, among other things, for the world-wide missionary activities of the Church.

President McKay was born in Huntsville, Ogden Valley, Utah, September 8th, 1873. He is a son of David McKay, a Mormon convert from Scotland, and Jennette Evans. When he was seven years of age, his father was called to serve as a missionary in the British Isles for a period of two years. The mother and children remained at home and operated the family farm to maintain the father in his missionary labours.

David O. McKay received his early education in Huntsville, and in 1894 he entered the University of Utah, in Salt Lake City. He was graduated in 1897, and was Valedictorian of his class. In 1922 the Brigham Young University awarded him an honorary degree of Master of Arts, and in 1950 the Utah State Agricultural College conferred an honorary degree of Doctor of Laws.

Following his graduation in 1897, he was called to serve as a missionary of the Church, and followed in his father's footsteps to the British Isles. In March, 1898, he was appointed

President of the Glasgow District of the British Mission, and served in this capacity until he was released to return home in September, 1899.

He received appointment that same year as a teacher in the Weber Stake Academy, now Weber College, in Ogden, Utah. In 1902 he was named principal of this institution.

In April, 1906, he was called to serve as a member of the Council of Twelve Apostles of the Church, and a few months later became an Assistant Superintendent of the Sunday School Union of the Church of Jesus Christ of Latter-day Saints. In 1918 he was appointed General Superintendent, and served in this capacity until he was named a member of the First Presidency in 1934.

He has also occupied a number of other important responsibilities in the Church. From 1906 until 1919 he was a member of the Church Board of Education, and from 1919 to 1921 he served as Church Commissioner of Education.

In 1921 he made a world-wide tour of Mormon missions. Travelling more than 62,000 miles, he visited all missions except the South African. In 1922 he was appointed President of the European Missions of the Church with headquarters in England. He returned to Salt Lake City two years later.

For the next ten years he continued his work as a member of the Council of the Twelve Apostles, directing the world-wide activities of the Church, until 1934, when President Heber J. Grant selected him as Second Counsellor in the First Presidency. When President Grant died in 1945, and George Albert Smith succeeded him as President, he also chose David O. McKay as counsellor.

He has likewise filled important public responsibilities. In 1938, Utah's

PRESIDENT DAVID O. McKAY

governor appointed him Chairman of the Utah State Centennial Commission. His efforts in this capacity were climaxed in Utah's year-long Centennial Celebration of 1947, commemorating the arrival of the Mormon Pioneers in the Salt Lake Valley, July 24th, 1847, under the leadership of Brigham Young.

In 1942, he served as Chairman of the Utah State Advisory Committee of the American Red Cross, and also as Chairman of the Utah Council of Child Health and Protection.

At various periods he has served as a Regent of the University of Utah and as a Trustee of the Utah State Agricultural College. He is now President of the Board of Trustees of Brigham Young University.

The tall, congenial spiritual leader is also active in business circles. He serves as President of the following western institutions: Utah First National Bank, Zion's Savings Bank and Trust Company, Heber J. Grant and Company, Utah Home Fire Insur-

ance Company, Beneficial Life Insurance Company, Utah Hotel Company, Zion's Securities Corporation, Layton Sugar Company, Utah-Idaho Sugar Company, and Z.C.M.I.

President McKay married Emma Rae Riggs of Salt Lake City, on January 2nd, 1901. On January 2nd, 1951, they commemorated their Golden Wedding Anniversary. They are parents of the following children: David Lawrence McKay, Dr. Llewellyn Riggs McKay, Royal Riggs McKay, Mrs. Lou Jean Blood, Mrs. Emma Rae Ashton, Dr. Edward Riggs McKay, and Robert Riggs McKay.

President McKay resides in Salt Lake City, but continues to maintain the old family farm in Huntsville. Here he finds his recreation riding a favourite horse over the scenes of his childhood, or occasionally following in the furrow behind a team, reminiscent of his boyhood labours.

His authority as an apostle of the Lord is traceable back to the original source in this manner:

PRESIDENT McKAY'S LINE OF AUTHORITY

DAVID O. McKAY was ordained an Apostle April 9th, 1906, by Joseph F. Smith.

JOSEPH F. SMITH was ordained an Apostle July 1st, 1866, by Brigham Young.

BRIGHAM YOUNG was ordained an Apostle February 14th, 1835, under the hands of Three Witnesses, Oliver Cowdery, David Whitmer and Martin Harris.

THE THREE WITNESSES were called by revelation to choose the Twelve

Apostles and on February 14th, 1835, were "blessed by the laying on of the hands of the Presidency," Joseph Smith, Jnr., Sidney Rigdon and Frederick G. Williams, to ordain the Twelve Apostles. (History of the Church, Vol. 2, pp. 187-188.)

JOSEPH SMITH, JNR, and OLIVER COWDERY received the Melchizedek Priesthood in 1829 under the hands of Peter, James and John.

PETER, JAMES and JOHN were ordained Apostles by the Lord Jesus Christ. (John 15:16.)

TWO LATTER-DAY SAINTS

Secretary of Agriculture

Elder Ezra Taft Benson has been appointed to the post of Secretary of Agriculture in the cabinet of President-elect Dwight D. Eisenhower. The decision to select Elder Benson for the important government position was made before he met with Mr. Eisenhower, and only a direct challenge from the new leader of the nation caused him to accept the office.

"I can't imagine anyone in his right mind wanting the job because I know the problems involved," said Elder Benson, member of the Council of the Twelve Apostles, Church of Jesus Christ of Latter-day Saints.

"I always had a fear of public office, and it was with that feeling that I went to meet Mr. Eisenhower," he said.

Elder Benson said it was clear from the outset that the decision had been made and there were no other candidates for the job.

"I gave Mr. Eisenhower several reasons why I should not be Secretary of Agriculture," he said, and described them as follows: (1) He had supported Senator Robert A. Taft for the nomination at the Republican Convention; (2) He comes from a state that is relatively unimportant compared to the greater agricultural states of the mid-western United States; (3) There are several great farm leaders in the mid-west who would like the job; (4) He wondered about the advisability of having a clergyman in the cabinet.

General Eisenhower, in reply, said, "Surely you believe the job at hand is spiritual. We must be spiritual in converting the American people to confidence in their government. You cannot refuse to serve America."

"No good American could refuse a challenge like that from the President-elect," Elder Benson said, "and regardless of where our sympathies have lain, it becomes our duty as Latter-day Saints and as Americans to give the new President the benefit of our faith and prayers. With that he cannot fail, without it, he cannot succeed."

"I have always been deeply impressed," he said, "with the strength of character and loyalty of rural people to the basic concepts of our way of life. The people who live in rural communities and on farm lands form a real bulwark against many of the foreign issues, crack-pot theories, and programmes which strike at the very foundation of all we hold dear in America. Probably no . . . segment of our society knows so well that as 'ye sow so shall ye reap'."

Elder Benson's appointment is a credit to himself, to the Church of Jesus Christ of Latter-day Saints, and to the state of Utah and the nation of United States of America.

APPOINTED TO CABINET POSTS

United States Treasurer

Mrs. Ivy Baker Priest, Bountiful, Utah, housewife and ex-history teacher, became the second Utahn and second member of the Church of Jesus Christ of Latter-day Saints to be named to high governmental positions by President-elect Eisenhower as she was nominated to the post of Secretary of the Treasury.

By way of comment, after the news of her appointment, she said, "I can't get over the idea of seeing my signature on every United States bill." Mrs. Priest's predecessor, Mrs. Clark, a Kansas business woman before she became the first woman treasurer of the United States, declared that, "I hope Mrs. Priest will come in soon to look over the office. She'll find that it is one of the finest in the government."

Sister Priest was born in Kimberly, Sevier County, Utah, a daughter of O. D. and Clara Baker. When she was a child the family moved to Bingham, Utah, where she graduated from High School.

The eldest of seven children, she left college in her freshman year to take over the major responsibility of providing for the family when her father became ill. She worked for the Mountain States Telephone and Telegraph Company and soon became a supervisor. Later she worked for Z.C.M.I., Auerbachs, and at the same time she taught night classes in American history and citizenship.

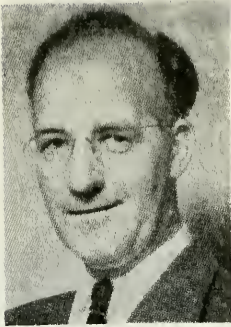
In 1935, she was married to Roy Priest, a well-known wholesale furniture salesman.

She was named to the State Minimum Wage Board in 1938. She was recognised as having been instrumental in bringing the state's first woman minimum wage law on a sound footing.

She became active in Young Republican activities in 1932 and has served in many party capacities in the subsequent years. She was named senior Republican National Committeewoman for Utah in 1944. Sister Priest has been active in civic affairs. She has long been active in Church work, particularly the Mutual Improvement Association and Relief Society organisations. She is the mother of three children.

When the Spirit of God speaks so plainly to each soul, it were an impiety to be listening to one or another saint. Jesus was better than others because He refused to listen to others and listened at home.

Instructor



THE APOSTASY

by T. Edgar Lyon

VI. CHANGES IN CHURCH PRACTICES—cont.

The Christian message appears to have had its first public introduction with the appearance of a bold prophet known as John the Baptist. He was the forerunner of the Messiah and with great vigour called upon the Jewish people to turn from their evil ways and prepare to accept the promised Saviour. The evangelists record that the burden of his message was for individuals to forsake sinful ways and accept of a water baptism as a seal of forgiveness. (See Matthew 3:1-6 and Mark 1:1-5.) This same message was repeated by the apostles and early Christian missionaries as the basic approach to acceptance in the fold of Christ's followers. (The book of Acts of the Apostles bears abundant evidence of this statement. See specifically Acts 2:37-41; 3:19; and chapters 10, 16, 18 and 19.) The writers of the opening period of the Christian Church were well aware of the fact that the individual must take the initiative and correct his conduct as an act of self-will, due to a realization of his evil conduct or beliefs.

One of the apparent signs of apostasy that is easily recognised within historic Christianity is the perversion of this doctrine. After the Christian Church had become strongly institutionalised and its leaders were looked upon as the necessary mediators between man and God, the priests of the

Church assumed a new role. When repentance was needed, the priests did not accept the admission of guilt and the expressed determination to forsake sin as sufficient evidence of repentance. Instead, various assignments were placed upon the penitent sinner, as obligations that had to be fulfilled before forgiveness could be secured. This perverted doctrine gradually led to the formulation of what is today called the Sacrament of Penance. In its present form, it consists of three or four distinct steps, depending upon the interpretation placed upon the various phases of the doctrine. Three things are expected of the penitent sinner. First, he must show contrition for the sinful act. Then he must confess the transgression to a priest. Next he must make some satisfaction for the evil done. The priest, supposedly representing the power of God on earth, speaks a declaration of absolution upon the sinner. The assignments of penance were originally supposed to bear some relationship to the act of the sinner whereby an effort was made to right a wrong. This, however, was not always possible, particularly when a murder had been committed or some other irreparable crime had been done. As a result, penance assignments were made for the purpose of humiliating the confessor or of exacting from him a great sacrifice.

Such penance requirements as going on a crusade to fight the infidels in the Holy Land, or the heretical Albigensians in northern Spain, making a pilgrimage to a distant shrine, the construction of a monastery or chapel, or donating toward the construction of a cathedral were of this type. Obviously, Christianity had replaced biblical repentance with an apostate penance that had complicated the process and made it more difficult for the sinner to draw close to God in a repentant mood.

In the course of the Middle Ages a doctrine arose which declared that each sin carried with it two punishments, one that could be atoned for or for which absolution could be obtained on this earth, and the other which could only be punished or forgiven in the life after death. Over this latter category the priests were presumed to have no power of absolution. Penitent sinners, fearful of these unforgiven sins, sought means of having them cancelled or lightened. In the course of time, an attempt to gain some relief from the accumulation of such punishments led to the issuance and still later to a sale of Indulgences. Any attempt to understand the true value of an Indulgence is quite disappointing. It was known that during the fourth century, for example, the Christians did specific things for a certain length of time and received an indulgence applicable to the souls in purgatory or for their own sins. For instance, one could undertake a fast of 300 days (abstaining perhaps from meat, but not a complete fast from all food) and would be given an indulgence of 300 days. Just what this achieved or amounted to, the churches were unable to state except that some merit was achieved in behalf of the dead or the one still living. Today, a similar indulgence can be gained (such are called Partial Indulgences) by anyone who will read ". . . the New Testament a quarter of an hour a day" (See *A Catechism for Inquirers* by Rev. Joseph I. Malloy, page 37). John F. Sullivan in his *The Visible Church*,

says: ". . . The Church has abolished those severe penances and declares we may atone for our sins to the same extent by an Indulgence of 300 days as in early times a Christian atoned by a penance of 300 days. How much merit or atonement these long days of penance gained, we do not know; whatever we gained then, we gain now by an Indulgence. The sentence has been commuted through the power of the infinite merits of the life and suffering of Jesus Christ, the Blessed Virgin and the Saints." (Pages 262-264.)

This uncertainty had a further stimulating effect by making people attempt to gain complete release from punishment due for unforgiven sins. This was manifested in the claims made for the unlimited power of the Treasury of Merit. According to this theory, Christ, Mary, the Apostles, the saints and martyrs had built up a great abundance of good deeds or merits over and above what was needed for their salvation. These had accumulated in a treasury and could be made available either for the benefit of those whose own sins were greater than their possibility for atonement, or for the benefit of those who had died and were suffering purgatory. It was claimed that the priesthood of the church possessed the key to this treasury of good deeds and could transfer or supererogate such excess merit for the benefit of those in need. Indulgences, drawn upon or payable from this inexhaustible source of saving deeds, were granted for undertaking pilgrimages, crusades or other services to the church, and also disposed of for money payments. This doctrine, although it apparently has roots in earlier centuries, was not officially promulgated until more than a millennium after the time of Christ and the Apostles. A more evident sign of an apostate doctrine or a perversion of the doctrine of salvation for the dead can hardly be imagined.

Sometime after the beginning of the fourth century of the Christian era there began to arise what is known as

—continued on page 18

THE SACRAMENT OF THE

The term "Sacrament" is used with both general and specific meanings. According to derivation it signifies a sacred thing or Holy ordinance. The word denotes the Lord's Supper.

The Lord designed in the beginning to place before man the knowledge of good and evil, and gave him a commandment to cleave to good and abstain from evil. In the event that he should fail, he would give to him the law of sacrifice and provide a Saviour for him, that he might be brought back again into the presence and favour of God and partake of eternal life with Him. This was the plan of redemption chosen and instituted by the Almighty before man was placed on the earth. And when man did fall by transgressing the law which was given him, the Lord gave to him the Law of Sacrifice, Why? To make it clear to his understanding, that it was for the purpose of reminding him of that great event that should transpire in the Meridian of time, whereby he and all his posterity might be brought forth by the power of redemption and resurrection from the dead, and partake of eternal life with God in His kingdom. For this reason Adam and his posterity, from generation to generation observed this law, and continually looked forward to a time when there should be provided for them a means of redemption from the fall and restoration from death to life, for death was the penalty of the law transgressed, which man was powerless to avert. God had said, "In the day that thou eatest thereof, thou shalt surely die," and this penalty was to follow upon all flesh, all being as helpless and dependent as Adam was in this matter. Their only hope of redemption from the grave and the power of death was in the Saviour whom God had promised, who should suffer death, but being without sin, having Himself never transgressed any law, being without

blemish, pure and holy, he should have power to break the bands of death and from the grave rise to immortal life, thereby opening the way for all who should follow Him in the regeneration, to come forth to life again, redeemed from the penalty of the law, and from the sin of transgression to eternal life. In anticipation, therefore, of this great sacrifice which was to be offered for Adam and his seed, they offered sacrifices in their faithfulness from generation to generation, down to the days of Jesus.

They would take the firstlings of their flocks, the best fruits of their fields, and those things which were emblematic of purity, innocence, and perfection, symbolical of Him who was without sin, and offer sacrifices unto God in memory of Him, and the matchless and wonderful deliverance to be wrought out for them by Him. These sacrifices, which were offered up from the days of Adam until the time of our Saviour's advent, were typical of the great sacrifice which He was to make by the sacrifice of Himself. He was the great Prototype—the substance, the reality prefigured and foreshadowed by the other sacrifices which had been offered up from the beginning.

When the law of Sacrifice was given to Moses, all the forms pertaining to the sacrificial ceremonies were revealed in detail, and the instructions in relation thereto were not simply of a general nature, but they entered into minute particulars in relation to all things connected with those who officiated, the form and pattern of the sacred utensils and of the vestments of the Priesthood, the creatures to be sacrificed, the order of the proceedings, and indeed of all matters associated with the observance of these rites. Almost the whole of the book of Leviticus, and considerable of the book of Numbers is occupied with these in-

LORD'S SUPPER

structions and kindred matters. This Mosaic law, with all its duties, observances, ceremonies and sacrifices, continued in force until Christ's death.

The time having come when the great atonement should be made by the offering up of Himself, Christ told Peter and John to go and prepare a place where He might, according to His custom, eat the Passover with His disciples—the Passover being a yearly feast celebrated by the Jews to commemorate their deliverance from bondage at the hands of the Egyptians. Aside from its commemorative purpose, the Passover became to the people a picture or example of the sacrifice on Calvary.

The sacrament of the Lord's Supper dates from that night of the Passover feast immediately preceding the crucifixion of the Saviour. On that solemn occasion Christ and the apostles were assembled in Jerusalem, keeping the feast in an upper room, which had been made ready by His express command. As a Jew, Christ appear to have been loyal to the established customs of His people; and it must have been with extraordinary feelings that He entered upon this commemorative feast, the last of its kind bearing significance of the future sacrifice as well as a reminder of the Lord's blessings to Israel in the past. Knowing well the terrible experiences immediately awaiting Him, Jesus communed with the twelve in anguish of soul at the table, prophesying concerning His betrayal, which was soon to be accomplished by the agency of one who there ate with Him.

In view of what was almost immediately to take place, He instituted the sacrament of the Lord's Supper in celebration of this great crowning act of redemption. When at the table, as we read in the scriptures, "He took bread, and gave thanks, and brake it, and gave unto them, saying, this is

my body which is given for you: this do in remembrance of me," afterwards, "He took the cup, and gave thanks, and gave it to them saying, Drink ye all of it; for this is my blood of the new testament which is shed for many for the remission of sins. This sacrament of the Lord's Supper was instituted by the Saviour in the place of the law of sacrifice which was given to Adam, and which continued with his children down to the days of Christ, but which was fulfilled in His death, He being the great sacrifice for sin, of which the sacrifices enjoined in the law given to Adam were a similitude.

As from the commencement of the world to the time when the passover was instituted, sacrifices had been offered as a memorial or type of the sacrifice of the Son of God; so from the time of the Passover until that time when He came to offer up Himself, these sacrifices and types and shadows had been carefully observed by prophets and patriarchs; according to the command given to Moses and other followers of the Lord.

So also did He Himself fulfil this requirement, kept the Passover⁸ as did others; and now we, after the great sacrifice has been offered, partake of the Sacrament of the Lord's Supper in remembrance thereof. Thus this act was the great connecting link between the past and the future. He fulfilled the law, met the demands of justice, and obeyed the requirements of His heavenly Father, although labouring under the weight of the sins of the world, and the sacrifice which He had to make.

When Jesus came and suffered, "the just for the unjust," he that was without sin for him that had sinned, and was subjected to the penalty of the law which the sinner had transgressed, the law of sacrifice was fulfilled, and instead thereof He gave another law,

which we call the 'sacrament of the Lord's Supper,' by which His life and mission, His death and resurrection, the great sacrifice He had offered for the redemption of man, should be kept in everlasting remembrance, for said He, "this do ye . . . in remembrance of me, for as often as ye eat this bread and drink this cup, ye do show the Lord's death till he come." Therefore this law is to us what the law of sacrifice was to those who lived prior to the first coming of the Son of Man, until He shall come again.

Associated with the sacrament of the Lord's Supper are principals fundamental in character-building and essential to man's advancement and exaltation in the Kingdom of God. Members of the Church of Christ should strive very earnestly to reflect in their daily conduct those ideals which on Sunday they profess to cherish. Everyone who partakes of the sacrament should know that by doing so he gives evidence of his willingness to assume three very great obligations. The first of which, and to which he becomes bound in sacred honour, is:

To take upon himself the name of Son.—To be numbered among the brotherhood of Christ.

That he will always remember Him.—Remembrance is having what is known consciously before the mind. The promise, then, is that at all times he will bear in mind with gratitude and reverence Him whose life was one of purity, kindness and love. Under all conditions, he is to hate evil, cherish virtue, and to supplant hatred with compassion and benevolence.

To keep His commandments.—The Lord's commandments touch every phase of man's being. But Jesus, Himself, summed them all up as follows: "Love the Lord thy God with all thy heart, and with all thy soul, and with all thy might, mind, and strength: and thy neighbour as thyself." This is what everyman who partakes of the sacrament expresses willingness to do. It excludes from man's life profanity, hatred, selfishness, and every form of

vice. It obligates him to kindness and industry in the performance of every duty in the church and state. He binds himself to respect his fellowmen, to honour the priesthood, to pay his tithes and offerings and to consecrate his life to the service of humanity.

What is our reward for assuming these three obligations.

The all-comprehending reward named as the result of compliance with the three obligations is the guiding and inspirational companionship of God's Spirit. All who partake of the sacrament, witness, before God the Eternal Father, that they are willing to do these three things. Therefore, we must honour and keep it sacredly, for there is a penalty attached to its violation, as we can read in the words of Paul.

"Wherefore whosoever shall eat this bread, and drink this cup of the Lord, unworthily, shall be guilty of the body and blood of the Lord. But let a man examine himself, and so let him eat of that bread, and drink of that cup. For he that eateth and drinketh unworthily, eateth and drinketh damnation to himself, not discerning the Lord's body."

Let us be careful what we do, that we may not incur the penalty affixed to the transgression of this law, remembering that the ordinances which God has given are sacred and binding, that His laws are in force, especially upon all that have covenanted with Him in baptism.

Partaking of the Sacrament of the Lord's Supper is an occasion to reconsider the meaning of the greatest life ever revealed to man and also an opportunity to contemplate one's own most sacred obligation and privilege to emulate that life. Through this experience we can purify our hearts, regain our direction in life, and pledge anew our best efforts for righteousness. Partaking of the sacrament worthily and purposefully can mean a spiritual rebirth each week.

In partaking of the sacrament we not only remember Jesus but also renew the pledge we made at baptism

to be His true disciples, to bear witness of Him in all things and at all times.

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Elder Clyde Cooley

Sister LoEne Cooley



Note that when taking the sacrament, it is proper to take it with the right ungloved hand . . . It is also proper that the tray should be held and passed with the right hand.

THE PASSING OF ELDER JOHN A. WIDTSOE

Dr. John A. Widtsoe, 80, a member of the Council of the Twelve Apostles of the Church of Jesus Christ of Latter-day Saints, and for over half century a noted educator and renowned scientist, died Saturday, November 29th, 1952, in Salt Lake City.

In the passing of Elder Widtsoe, the Church has lost one of its ablest men in the field of science and education. The Church mourns one of its best loved, most ardent leaders, one who excelled in an understanding of the principles of the Gospel. Eminence in the field of education and valiance in Church service have been his outstanding characteristics.

Into his crowded life, Elder John A. Widtsoe found time to become one of the most prolific and respected writers in the Church. During his years of service in Church, education, and public administration, he authored thirty books with an additional eight hundred study courses, tracts, and editorials.

Whether travelling on train or ship, or even riding along in an automobile, he would be busy either writing some literary piece or proof reading another.

The breadth of the fields of writing performed by Elder Widtsoe is an unusually wide one. They have achieved distinction for him in many fields: dry farming, irrigation, agriculture, education, health, and the "Word of Wisdom," Church Doctrine, government, procedure, and biography.

John A. Widtsoe was born on the Island of Froen, Trondheim, Norway, January 31st, 1872. He inherited much of his desire to achieve in the educational fields from worthy parents. His mother, was an educated woman possessing real literary ability and a deep religious conviction. Her husband, John Widtsoe, was an educator of recognised standing in Norway.

In addition to his studies which carried him throughout Europe and America, Elder Widtsoe came to the European Mission to serve as president from 1927 to 1933. While in Europe he wrote a series of tracts that were widely used by missionaries the world over.

Since his return from Europe he has been actively identified in his work as an Apostle, visiting the stakes and missions of the Church and engaging in writing Priesthood manuals and religious editorials. He is known as a champion of the youth of the Church.

Elder Widtsoe had travelled widely throughout the world, both in his educational pursuits and in Church service. At his side in most of these travels and supporting him in his great public and Church service has been his wife, Sister Leah Widtsoe. Mrs. Widtsoe has achieved recognition of her own in educational fields and literature and has made her greatest contribution to the family life of Elder Widtsoe.

President David O. McKay said this: "In behalf of the First Presidency I wish to say that in the passing of Elder Johan A. Widtsoe there comes to a close a notable earthly career, full of achievement and devoted service to mankind. The Church will now miss one of its ablest educators, the nation a leader and researcher in the conservation of its natural resources.

Elder Widtsoe was ever kind and considerate, of an even temperament, loyal to his loved one, to duty, and to God. His testimony of the truth of the Gospel was unwavering. We value his friendship. We shall miss his sound judgment in our Church deliberations.

May his loved ones find comfort . . . in the assurance that he has received the welcome plaudit, 'Well done, thou good and faithful servant, enter into the joy of thy Lord' from his Saviour, whom he has served most honourably."



QUESTION TIME IN HYDE PARK

1. "What is meant by Jesus, the Messiah?"

The Hebrew word "Messiah" or "Messias" is identical in meaning with the Greek word "Christ," which signifies the "Anointed One." In the same manner the Hebrew word meaning "Saviour" is rendered in the Greek by the word "Jesus." Thus, by meaning, the Messiah signifies Jesus Christ, the "Anointed One" who was commissioned by the Father to be the Redeemer of mankind. The divinity of Jesus Christ is indicated by the specific names and titles authoritatively applied to Him.

2. "Do we have evidence that Jesus lived other than that recorded in the Bible?"

"Precisely the reason I am here," the missionary may declare. "In addition to the Bible which we hold to be the word of God, we have another ancient book of Holy Scriptures concerning the dealings of Christ with His people on the western hemisphere, and it bears the name of "Book of Mormon," so called because it was named after one of the great prophets of Jesus Christ who lived in the Americas many centuries ago. The Book of Mormon contains the record of the personal manifestation of Christ to His people in that part of the world shortly after He was resurrected, and it gives account of the establishment and history of His Church on the western hemisphere many centuries before Columbus. The Book of Mormon, hand in hand with the Bible, is another witness of Jesus Christ.

HISTORY OF THE CHURCH

Why Joseph Prayed

The time is 1820, the place is a village in the State of New York in America. The people of the village were going to hear what the preachers were saying.

One preacher wanted the people to join his church. Another said they should join his church, even another said they should not join any church but his.

Joseph Smith's father and mother and two of his brothers and a sister joined one of the churches.

Joseph did not join any church. He did not know which was the right one to join.

One day he read in the Bible: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally, and upbraideth not; and it shall be given him."

At once Joseph decided to ask God about the churches.

He went into a beautiful grove of trees so he could be alone to pray.

When he prayed a bright light came down upon him. In the light he saw two persons. One of them spoke to him and, pointing to the other said: "This is my beloved Son, hear Him."

Joseph was then told by God that he should not join any of the churches, but in a short time God would have a church for him to join.

What Joseph Learned

Joseph learned many things from the vision in the grove.

He learned that our Heavenly Father speaks to people, and that He has a body, too.

He knew that Jesus lives today. Joseph knew that Jesus died many centuries ago, but this day Joseph knew that Jesus lives, because he saw Jesus and talked to Him.

Jesus told him that none of the churches was right because the men at the head of the churches had strayed away from Jesus' commandments. Jesus said they taught "for doctrines the commandments of men." This means that they taught the ideas of men and not the ideas of God. It is not right to teach the ideas of men in place of the commandments of God!

We shall see as we study that the ideas of God were made known and taught among the people. The Lord sent many heavenly messengers to Joseph Smith. They taught him the truth about the Gospel. The Gospel means "God's Word."

FOR CHILDREN

When Joseph told other people what he had learned from God and His heavenly messengers, they were very much surprised.

Many believed him. Many did not.

The people who believed Joseph Smith loved him and wanted to help him tell others.

Some of the people who did not believe did not like Joseph Smith. They tried to stop him.

That is how the trouble started between the friends and the enemies of Joseph Smith.

Joseph Smith and Moroni

About four years after the vision Joseph had in the grove, a heavenly messenger visited him. He told Joseph his name was Moroni.

Moroni was a man who lived fifteen hundred years ago in the land of America. He was a very good man who Jesus loved very much. When Moroni died, Jesus gave him life again, so Moroni was resurrected.

When Moroni came to Joseph Smith the young man was afraid at first, but soon the fear left him. Joseph tells this story: "He called me by name, and said unto me that he was a messenger sent from the presence of God to me, and that his name was Moroni. He said that there was a book written on gold plates, giving an account of the former inhabitants of this (the American Continent) and the sources from when they sprang."

Moroni told Joseph many other important things that no one on the earth at that time knew. Other heavenly messengers came to Joseph Smith and told him many things that other people did not know about.

Of course, Joseph told his mother and father about these things, and they were deeply interested. He also told preachers and other people, but they did not like what he told them because the preachers had been telling the people something else.

If the preachers were to believe Joseph Smith, then they must admit to the people that they had been wrong.

Many people, however, listened to Joseph Smith. What he told them was so interesting and made them feel so good that they wanted to hear more. The more they learned the more they liked Joseph Smith and the new knowledge he received from the heavenly messengers. They wanted to be where he was so they could learn more. We will learn more when we continue Joseph's story next month. We will find that Joseph read a very old book.

THE APOSTASY—VI

—continued from page 9

Mariology. This consists of the great amount of tradition and dogma relating to the position and function of the Virgin Mary as a Christian power. One of the earliest contentions was that after the birth of Jesus, His mother had never had any other children but had remained "ever virgin." Specific statements in the scriptures indicated that Jesus had both brothers and sisters, but writers, beginning with St. Jerome, attempted to prove that such references were to children of Joseph by a previous marriage or else they were cousins, nephews or nieces of the Saviour. Footnotes in Roman Catholic Bibles still indicate this to be the case. Gradually through the centuries such myths grew and the state of virginity became magnified as the greatest ideal connected with Mary's character. This gained momentum with the creating of the doctrine of original sin and the concept that the "Fall" of mankind was the consequence of a sexual transgression. Mary was assumed to have been given a place at the side of God and became the chief mediator through whom the earthly sinner should worship God or seek His aid through prayers and devotions.

This newly-created position for Mary created another problem. How did she get to be placed on an almost equality with God since she had been a mortal person and was subject to death and disintegration? This was solved by the medieval theologians with the theory of the "Assumption of Mary." According to this teaching, Mary was saved from experience of physical decay following death by a concourse of angels that descended and carried her bodily to heaven where, apparently an immediate resurrection occurred. She was then installed as "Queen of Heaven." Such a great reward was the result of her perpetual virginity, her unique position of being the "Mother of God," and her long years of service in directing the Christian Church following the crucifixion of her Son. This teaching grew

into a well-established tradition within the Church was probably accepted by a majority of those who belonged to it. Public pressure, and the popularity of the doctrine, prompted the pontiff to declare the doctrine of the Assumption of Mary to be an official dogma of the Church, in November, 1950, thus adding another milestone to mark the highway of apostasy.

During the medieval period, the theologians discovered that the elevation of Mary to her exalted position had created another problem of which her earlier champions had not been aware. The doctrine of Original Sin held that every person born on earth was contaminated by this inherited sin and had an evil nature that was opposed to the will of God. How could it be possible that Mary could be so contaminated and yet win such unusual favour in the eyes of God to become the mother of his Son? Furthermore, if she possessed it, of necessity, some part of it would be transferred to her offspring, with the result that Jesus would be possessed of sinful inclinations and contaminated, at least in part, by the sin of Adam. Such a doctrine was untenable with the stress which the theologians had placed on the sinlessness of Jesus. This dilemma was solved by creating another dogma known as the Immaculate Conception. A legendary mother, Saint Anna, was created for Mary and it was taught that through divine intervention her soul "... was preserved from Original Sin, from her conception . . ." This doctrine refers to the manner in which Mary was conceived by Saint Anna, whereas the doctrine of the Virgin Birth deals with the conception of Jesus by Mary. Although this doctrine had been believed by many for centuries it did not become an official dogma of the Church until it was promulgated by Pope Pius IX on December 8th, 1854. Here again is evidence of the continued development of apostate teachings.

If one cared to do so, he could examine many other departures from truth:

—continued on page 24

BRANCH TEACHING LESSON

January, 1953

Article 3: "We believe that through the Atonement of Christ, all mankind may be saved, by obedience to the laws and ordinances of the Gospel."

THE ATONEMENT

Through the fall, Adam and Eve entailed the conditions of mortality upon their descendants. Temporal death and spiritual death were brought into the world.

Christ was chosen before the foundation of the earth was laid as a propitiation for the fall. "For as in Adam all die, even so in Christ shall all be made alive." 1 Corinthians 15:22.

President John Taylor in his *Mediation and Atonement*, pages 148 and 149, says: "In some mysterious, incomprehensible way, Jesus assumed the responsibility which naturally would have devolved upon Adam, but which could only be accomplished through the mediation of Himself and by taking upon Himself their sorrows, assuming their responsibilities and bearing their transgressions or sins. In a manner to us incomprehensible and inexplicable He bore the weight of the sins of the whole world, not only of Adam but his posterity; and in doing that opened the kingdom of heaven, not only to all believers and all who obey the law of God, but to more than one-half of the human family who died before they came to years of maturity as well as to the heathen who, having died without law, will through the mediation be resurrected without law, and be judged without law, and thus participate according to their capacity, works, and worth in the blessings of His atonement."

The scriptures are plain in declaring that Christ came to the earth to do work previously allotted. He lived, suffered, and died, according to the plan that had been framed in righteousness before the world was or man appeared upon its surface for the redemption of the children of Adam. Listen to these words through a modern prophet: "I am Jesus Christ, the Son of God, who was crucified for the sins of the world, even as many as will believe on my name, that they may become the sons of God, even one in me as I am one in the Father, as the Father is one in me, that we may be one." D. & C. 35:2.

Your future lies ahead of you
Like a sheet of fallen snow.
Be careful where you take a step
Because it's sure to show.

DEDICATION OF MISSION

(Extract of English translation of prayer offered in Spanish by Elder Spencer W. Kimball of the Council of the Twelve, as he dedicated the land of Central America to the preaching of the Gospel of Jesus Christ of Latter-day Saints. It was given Sunday, November 16th, 1952, in Guatamala City, Guatamala, C.A.)

● God, the Eternal Father, we ask Thee in the name of Thy Son, Jesus Christ, to hear our special prayer this day, and to speedily fulfil the great promises made by Thy holy prophets concerning Thy long distressed and deprived people.

Holy Father, we stand this day on the land of Zion, a land made sacred by the activities of righteous saints and prophets of earlier times and especially sanctified by the repeated visits of Thy Beloved Son, the Lord Jesus Christ, and the land which was later desecrated and cursed by the follies, sins, and unrighteousness of the descendants of Thy chosen ones.

Our Father, we remember with bleeding hearts, the sad affliction of these children of Lehi . . . We see them scattered, intimidated, and afflicted . . . We see them hungry, sore sick, and reservationed. We see them spiritually bound down by superstition and blinded by the doctrines of men and we cry unto Thee: How long, O Lord, must they suffer? How long must the sins of the parents be visited upon the heads of the children? How long before the rich promises for them may be fulfilled? How long before they may rise in majesty and strength and power to their ultimate destiny? . . .

Bless, we pray Thee, the missionary

work in all the world. But today we ask Thy special blessings upon the Lamanite cause and ask that the seed Lehi in these Central American countries and the gentiles among them may see and hear and understand and have the courage and fortitude to accept and live the exalting principles of Thy divine gospel . . .

Bless the missionaries and the Saints that great power be given them, that their devotion may increase, that their labours may be fruitful . . . that this great people may be converted and healed.

Be pleased, Holy Father, to stay the powers of evil, bind the hands of those who would frustrate Thy work here . . . Let Thy work flourish and prosper among this people. . .

And now, Holy Father, we pray that when these, the seed of ancient prophets shall have paid the uttermost farthing, the penalty of rebellion and disobedience, when they have hungered enough, and agonised enough and repented sufficiently, let them blossom as the rose upon the mountains, and let them be converted "a nation in a day" and let Thy work be glorified and Thy people receive the promised blessings. This we pray for Thine is the kingdom, and the power, and the glory for ever. Amen.

British Mission Local Missionaries

BIRMINGHAM

Frank Thomas Tennant
Anthony Terence R. Burgess

IRELAND

Eleanor Popham

HULL

Marion Rose
Freda Beryl Stevens

LEEDS

Mary Harling
Mary Margaret Dodson
Ivy Mence
Rhona Lilian Cunningham
Joan Winifred Cunningham

LIVERPOOL

Bessie Corless
Gertrude Corless
Elsie Rickard
Mary Tinsley
Ronald Francis Jackson
Ambrose Worthington
Francis Jackson
Marlene Dodgson
May Minnie Nuttall
Florence Ada Morris
Josephine Bridget Hennessy

MANCHESTER

Wilfred Clark
Frank Wattleworth
Dennis Grimshaw
Thomas Beverly
John Brown
Albert Bowden
Frank Darlington
Joyce Heywood
Rosemary Heywood Dewhurst

NEWCASTLE

Sylvester Dale
Frank Hoyle
Harry Mills
Albert Kershaw
Jean Patricia Griffiths
Joyce May Nolan
Jean Pierce
Elizabeth Kirby
Doris Nolan

James MacIntyre Selkirk

Sidney Herbert Curryer
Doreen Joliff Gibbs
Grace Wright
Lillian Carbet
Eva Joan Carbet

NORWICH

Jack Jacobs
Reginald Walter Grainger
Jeffrey Farnish Packe
Peter John Williams
Cecil John Guscott
Kenneth John Poole
Douglas Arthur Watling
Leslie Coleby

Gerald A. Seager

NOTTINGHAM

Dennis Hunt
George Reginald Sunderland
Albert Edward Asher
Albert Sunderland
John Taylor
Derek Alfred Cuthbert
Oliver Storer
Grace Doreen Green
Barbara Waldrom
Trevor Michael Berwick
James Archer Fletcher

SHEFFIELD

Ronald Clough
Charles Henry Fowler
George King Frederick Hall
Ernest Barber Machell
Vincent Hall
Edwin Derek Card
AGNES WOODHEAD THOM

SCOTLAND

Elizabeth Euphemia Reid Easton
Archibald Strath Maxwell
William Selby Black
Phyllis Meek
Mary Fenton Grubb

WALES

John Griffiths
Muriel Miller Thole

(full time missionary)

BRITISH MISSION STATISTICS

arrivals and assignments

December 8th	From	Assignment
Sister Muriel Thole	Cardiff, Wales	London Office

appointments and transfers

Elder Richard E. Ostler was appointed President of the Norwich District, November 22nd, 1952.

Elder LeRoy Roberts was appointed President of the Sheffield District, November 26th, 1952.

The following district transfers of missionaries have recently occurred:

Name	From	To	Date
Elder Glen Parsons	Newcastle	Birmingham	December 18th
Sister Anne Parsons	Newcastle	Birmingham	December 18th
Elder Robert T. Wagstaff	Hull	Norwich	November 20th
Elder Arthur J. Anderson	Sheffield	Liverpool	December 20th

releases

November 14th

Name	District
Elder Roland Smith	Birmingham
Elder Bernard Baker	Birmingham*
Elder Todd Shepherd	Birmingham
November 21st	
Elder Howard Rogers	Norwich, London, Newcastle, Wales
Elder Lloyd H. Martin	Bristol, Scotland
Sister Martha Martin	Bristol, Scotland
Elder Scott Partridge	Leeds
Elder J. Henry Clarke	Leeds*
Elder Joseph C. Smith	Manchester
Elder James L. Aitken	Scotland, Liverpool
Sister LoEne Cooley	Nottingham, Irish, London Office
Sister Jean Dunn	Nottingham, Hull, Manchester
Sister Joyce Swan	Birmingham, Hull, Manchester
December 8th	
Elder Geoffrey Spencer	Newcastle
Elder William H. Crandall	Newcastle
Sister Elayne Salmon	Nottingham, Norwich, Scotland, Manchester
Elder Michael Austin	Wales
December 10th	
Elder Ross L. Hunsaker	Newcastle
Elder Kent Albrand	Liverpool, Bristol
Elder Thomas Evans	Bristol, Norwich
Elder Keith Francis	Bristol, Shetland Islands, Sheffield*
Elder Merrill Phelps	Leeds
Elder Forest K. Wood	Newcastle

Elder Earl McKenna
Elder Franklin Williams
December 16th
Elder Jed H. Owen
Elder Albert Nielson
December 17th
Elder Teddy L. Hanks
Elder Paul A. Allen
Elder Douglas E. Clark
December 31st
Elder Ronald Archibald

London
Wales, Manchester

London, Manchester
Norwich

Nottingham*
Manchester, London, Norwich
Scottish, Birmingham

Hull

* Served as District President.

baptisms

BIRMINGHAM DISTRICT

Horace J. Mawle of Birmingham
Janys R. Hancock of Birmingham

BRISTOL DISTRICT

Freida G. Livingstone of Weston
Violet M. Gardiner of Weston
James R. Gardiner of Weston
Gomer D. Fine of Bristol

HULL DISTRICT

John S. Hayes of Hull
Ethel N. Hayes of Hull
Jean Turver of York
Rose A. Simpson of York
Beatrice A. Adkin of York
Reginald Turver of York
Norah O. Edwards of York
Geoffrey McLaren of York
Mary M. McLaren of York
Kenneth Walton of Grimsby
Marjorie M. Walton of Grimsby

IRISH DISTRICT

Letitia W. Moore of Belfast
James F. Balbraith of Belfast
Vera H. Millar of Belfast
Thomas Millar of Belfast

Samuel J. Gourley of Belfast
Ethel M. McMeekin of Belfast

LEEDS DISTRICT

Constance A. Mills of Dewsbury

LIVERPOOL DISTRICT

James Grindrod of Accrington
Barbara Nisbet of Accrington
Maureen Grindrod of Accrington
Florence Grindrod of Accrington

Roy Mason of Accrington

Brian Grindrod of Accrington

Elizabeth Nisbet of Accrington

MANCHESTER DISTRICT

Roy S. Bogart of Wythenshawe

NEWCASTLE DISTRICT

James Walton of Sunderland
Thomas W. Gresham of Middlesbrough

NORWICH DISTRICT

Raymond O. Fox of Peterborough

Sophie Fox of Peterborough

David O. Fox of Peterborough

NOTTINGHAM DISTRICT

Thomas A. Ford of Leicester

Arthur B. Palmer of Leicester

Margaret J. Palmer of Leicester

Rosalind E. Mansfield of Leicester

Ernest Stevenson of Nottingham

Doris M. Stevenson of Nottingham

Rosalind M. Stevenson of Nottingham

SCOTTISH DISTRICT

David Davies of Perth

Lydia C. Gunn of Edinburgh

John M. Greer of Glasgow

SHEFFIELD DISTRICT

Ruby G. Cusworth of Sheffield

Hazel A. Martin of Sheffield

Julian Fox of Doncaster

* Bernard Humphreys of Chesterfield

WELSH DISTRICT

Lawrence G. Robst of Cardiff

Valerie S. Forsyth of Newport

Susan M. Forsyth of Newport

BULLETIN BOARD

SCHEDULE OF DISTRICT CONFERENCES 1953

Servicemen's Conference	February 22nd	August 2nd
Ireland	March 1st	August 9th
Liverpool	March 8th	August 16th
London	March 15th	August 23rd
Norwich	March 22nd	August 30th
Birmingham	March 29th	September 6th
Scotland	April 5th	September 13th
Wales	April 12th	September 20th
Hull	April 19th	September 27th
Bristol	April 26th	October 4th
Newcastle	May 3rd	October 11th
Leeds	May 10th	October 18th
Sheffield	May 17th	October 25th
Manchester	May 24th	November 1st
Nottingham	May 31st	November 8th

Sunday Evening Programmes to be conducted by the Auxiliaries in 1953:

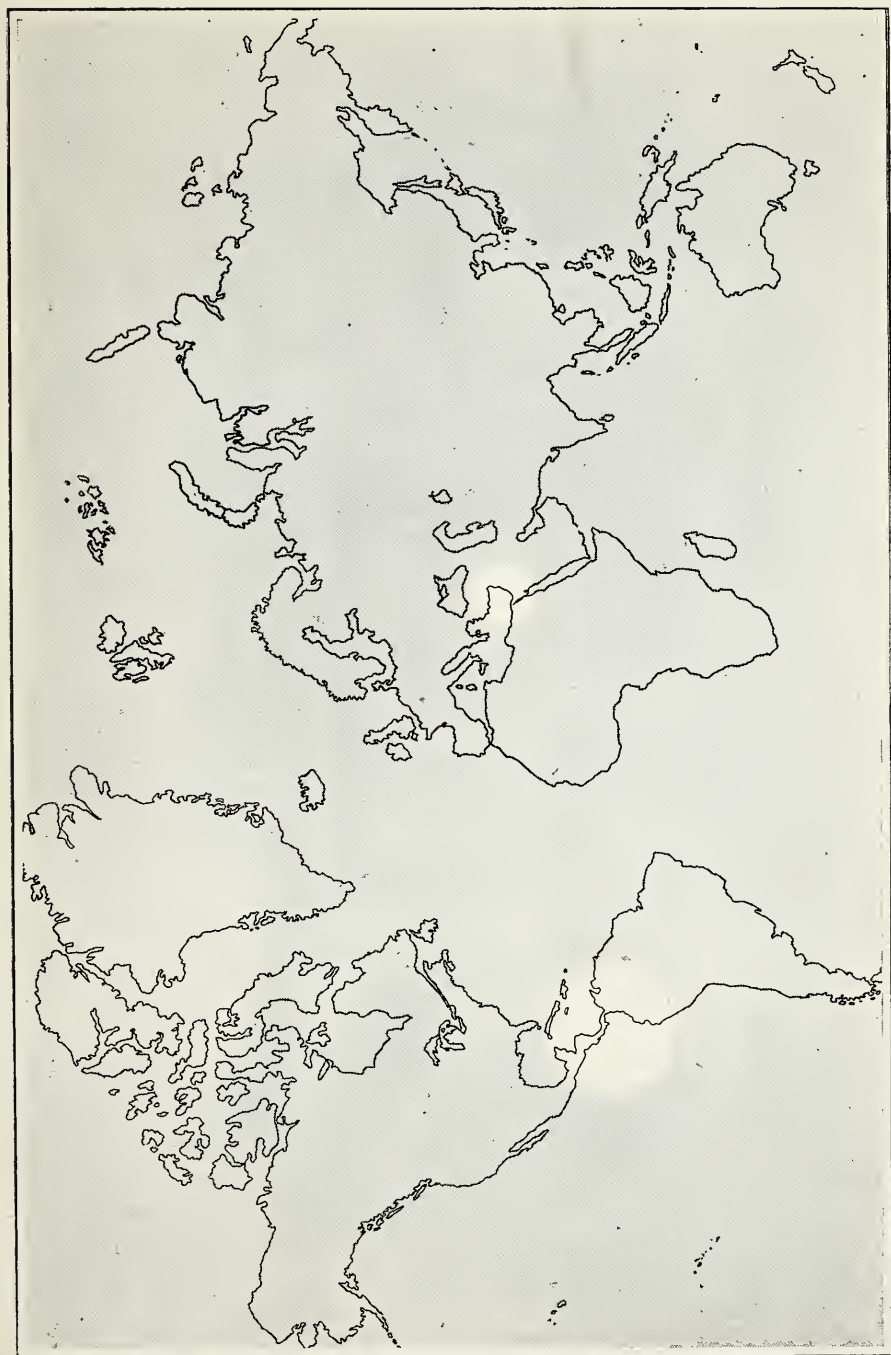
January 4th	Genealogy	July 5th	Priesthood
February 1st	Priesthood	August 2nd	Primary
March 1st	Relief Society	September 6th	Genealogy
April 5th	M.I.A.	October 4th	M.I.A.
May 3rd	Primary	November 1st	Relief Society
May 31st	Sunday School	December 6th	Sunday School

THE APOSTASY—VI

—continued from page 18

Such things as the manner in which relics of martyrs and early church members came to be revered; the formulation of creeds of various Christian churches; the manner in which the Lord's Prayer was ignored as a beautiful expression of a sincere feeling, and became a fixed prayer for all occasions; the stress placed upon formal prayers; the writing of catechisms to perpetuate erroneous systems of belief not in harmony with biblical standards; ideas of Christian perfectionism and instantaneous salvation through a confes-

sion of one's faith in Jesus; the use of incense, candles and elaborate clothing and decorated altars. Such investigations could keep the interested student's mind occupied for years. All such study, however, indicate how descriptive was the statement of Jesus Christ to the Prophet Joseph Smith when, after declaring that the creeds of Christendom were an abomination in His sight, He said: ". . . they draw near to me with their lips, but their hearts are far from me; they teach for doctrines the commandments of men, having a form of godliness, but they deny the power thereof."



GOD GIVE ME STRENGTH

Each day I pray, God give me strength anew
To do the task I do not wish to do;
To yield obedience, not asking why;
To love and own the truth, and scorn the lie;
To look a cold world in the face;
To cheer for those who pass me in the race;
To bear my burdens gaily, unafraid;
To lend a hand to those who need my aid;
To measure what I am, by what I give—
God give me strength that I may rightly live !

—Anon.
